

THE RELIGIOUS WORLD

WHAT THE CHURCH FOLK ARE THINKING ABOUT AND DOING.

By WILLIAM T. ELLIS.

A Roll Call of Heroes.

The International Sunday School Lesson for June 13 is, "Heroes of Faith." Hebrews, xii:1-6.

Somebody has characterized this as the age of faith. Superficially, it seems an age of doubt. Yet a deeper look into our own times reveals everywhere the spirit of confidence in what cannot be seen. The twentieth century's plans outrun all its past centuries. The things that man can make. We are tunneling cities and rivers, planning continental networks of railways, building confidently upon trans-oceanic conditions that are yet to be developed, and plotting highways in the air. Modern commerce, which is so often remarked for its "hard-headedness," really possesses the eyes of faith.

For faith may not by any means be limited to the realm of the spirit. Wherever men's confidence outreaches their actual knowledge they are in exercise of faith. Browning glimpsed the human capacity for the exercise of this high quality when he cried, "A man's reach may exceed his grasp. What a world we live in!" In the olden days which forms the theme of these Sunday school lessons it was faith in a message which sent apostle Paul and his associates pioneering into heathenism under their missionary gospel. It was a simple faith in the present power and ultimate conquest of the risen Christ that fortified them for all their ordeals and enterprises. That same faith created the early Christian Church. Faith in Jesus made Him a "living, bright reality" to the rapidly increasing company of disciples. It was this faith that made Him a power in whose eyes had never looked upon Him. The apostle said: "Whom having not seen we love." "Seeing is believing," says the modern proverb, which is no more true than most proverbs. Our own times, which accent the witness of a deeper sense than that of material sight, and which attest the existence of faculties truer than any of the five senses so subject to illusion, is reader to declare, "Believing is seeing."

This letter to the Hebrews, with its thrilling roll call of the heroes of faith, was written to one of the early missionary churches, possibly at Jerusalem, possibly at Alexandria or at Rome. Its purpose was to quicken the faith of the disciples who had come out from Judaism, and to show them that Christ was the fulfilling of the law. Because the King James version bears under the title of this book the name of the apostle Paul, most people believe that the great apostle was its author. This is far from being a certainty. The weight of critical research goes the other way. The letter was probably written by Barnabas, Paul's associate in the early days, in agreement with other students, considers Apollo to have been the writer of it. Whatever the authorship, there is no doubt about the book's right to a place in the New Testament Canon.

HOW FAITH COMES.
Moody once said in his hearing: "For a long time I prayed for faith; but it did not come. Then I began to read my Bible in pursuit of faith, and I quickly found it." Naturally, for the true word declares, "Faith comes by hearing, and hearing by the word of God." The person who is concerned about his lack of faith may more profitably dwell in these great chapters of the Book of the Hebrews than spend nights agonizing in prayer, for here, at the mouth of many witnesses, is the reality of faith established. "Believing is seeing." Many persons are speculating about spiritualities, trying, like the spider, to spin a life line out of their inner selves, when it is really by searching the Scriptures that spiritualities become real. For faithlessness of belief, a dimmed zeal, for spiritless praying, the one remedy is to turn to the book which imparts a knowledge of the divine will. The faithful disciple is the Bible-reading disciple. The true spiritual and successful church is the church of Bible-reading members.

WHAT IS FAITH?
The somewhat archaic expressions of old formulations are an obstacle to clear thinking and to unclouded belief. The King James version, dear as are many of its peerless passages, has yet been a hindrance to a perfect understanding of the Scriptures. Ignorant persons long railed at revisions of the Bible, unwittingly taking the position that it is the English translation that is inspired. Nowadays the most practical as well as the most scholarly teachers are advocating for general use the latest and best versions. The Vatican has a commission at work at the present time upon the revision of the Vulgate. The new Vulgate is an edition of the Scriptures in rather free and colloquial translation called the "Twentieth Century New Testament." Its specific object is to render the original Greek into the language of today. In many cases it gets close to the real meaning of the writer where the more cumbersome and stately language of the accepted versions is difficult of comprehension. New light is shed upon the meaning of the words by the letter to the Hebrews by these quotations from this modern version:

"Faith is confidence in the realization of one's hopes; it is a conviction, recording things which are not yet visible, and it was for such faith that the fathers of old were well spoken of. . . . It was faith that enabled Abraham to obey the call that he received, and to set out for the place which was afterward to be the beginning of his journey. . . . It was faith that made him go to the Promised Land—a stranger to a strange country—and live there in tents with Isaac and Jacob, who shared the Promised Land with him. He was looking for the city with the sure foundations, whose architect and builder is God."

"It was faith that caused Moses, when he was grown up, to decline the title of 'Son of a Daughter of Pharaoh,' and to prefer to share the hardships of God's people rather than have the short-lived enjoyment of a sinful life. For he thought that the stigma which attaches to the name of a slave was greater than the treasure of Egypt. Looking for a better country, he was ready to leave Egypt, undaunted by the king's anger, for he was strengthened in his endurance by the vision of the invisible God."

"Vision of the invisible"—that phrase defines faith. It is the inner spiritual light that makes plain what material faculties cannot perceive, or material powers demonstrate. Vision in this realm is all of life's best things.

MODERN VISIONARIES.
"Visionary" does some one call the man of faith? Here struts the physical scientist, who accepts nothing which cannot be proved in his laboratory. Ask him to define electricity. Ask him to explain the nature of life, not pushing him to the extremity of trying to explain the nature of life, but pushing him to the extremity of trying to explain the nature of life. Your physical scientist will straightway walk more softly, recalling that the very atmosphere about him is charged with mysterious waves about which his science has only lately begun to make discoveries, and he will confess that all his certainties about the atomic theory have gone to smash within

a generation. Faith is as scientific in this twentieth century as is ocular demonstration. If we are to classify as visionaries all the men of faith, we shall find ourselves grouping in this same gallery of God most of the mighty men who have made history. America will give a high place to that visionary, Columbus. We make room for the artist whose eye of faith sees on the plain canvas the vision of his soul; and for the sculptor who can perceive the angel in the block of marble, and for the architect who can build a city in a wilderness. And what shall we say of the men, such as have been recently in session at Chicago in the Peace Conference, who have glimpsed the era of world peace and of human brotherhood? Or of that larger company who look with confidence, even as did Abraham of old, to a conquest of the whole human race to the will and love of Jehovah?

IN SIMPLEST TERMS.
The climax of this letter is to be found in the beginning of what is called the twelfth chapter in our chopped-up versions, with their arbitrary divisions. The writer was leading up, by way of the heroes of Israel's history, to the faith of which Christ is the beginning and the ending. Again, to quote from the Twentieth Century New Testament: "See how there is on every side of us such a throng of witnesses. Let us, therefore, in our turn, lay aside everything that hinders us, and the sin that clings about us, and run with perseverance the course that lies before us, our eyes fixed upon Jesus, who is the author and perfect example of faith, and who in exchange for the happiness that lay at his feet, submitted to the cross, 'disregarding his shame, and has now taken his seat on the right hand of the throne of God.'"

Of course, faith is a mystery; but no less a reality because a mystery. By the testimony of many more witnesses than the inspired writer ever knew, it is proved that there is a power in Jesus Christ which He imparts to those who trust in Him. That power, which is given to the confiding, keeps men pure and strong, and makes them victorious. It brings the individual life and organizes it into the life of the church, the body of Christ. "This is the victory which overcometh the world, even our faith."

One Woman's Rights.

Text Comments upon the Christian Endeavor Study for June 13. "The Noble Life of Frances Willard." Prov., xiii:10, 17, 20, 23, 24.

Rights come to those who exercise them. Real power is not conferred by law; it is personal, and inheres in character. In the ages and lands where woman's sphere is most restricted some women have risen to places of leadership and world influence. The royalty of which the essence is great personality may not be affected by considerations of sex, age, or social conditions. Cleopatra and Joan of Arc wielded their power in spite of their environment. While some American women were claiming for full political rights for their sex, there was a high-souled young woman in the middle who quietly gained for herself such an influence as the ballot box never could convey. In wise womanly ways she so exercised her abilities in the service of her fellows that Frances Willard was acclaimed by Myriads as "the uncrowned queen of America."

They are greatest who most serve. Frances Willard poured out her life in self-forgetting ministry; and in its century and a quarter of history the American republic has produced no greater woman than she.

When a man loses his manliness or a woman her womanliness, all real power departs with it. Sweet and gracious womanliness was a charm of Frances Willard to the end.

Great as an individual life may become, a cause is always greater. Frances Willard believed profoundly in the wisdom of attaching her life to an unpopular and altruistic propaganda. She identified herself heartily with the temperance crusade, for it she lived and in it she exercised every last ounce of her power. Her contribution to the cause of temperance was great; but the temperance cause's contribution to her was greater. She got more than she gave. It was in woman's work for the promotion of total abstinence, and for the abolition of the salient, that she found her life's work. The advice of Frances Willard, often reiterated, is still good advice: the young people of to-day—namely, to discover the most deserving of the salient of the day and to throw one's self into it with complete abandon.

Nothing ever requires the sacrifice of one's manhood and womanhood. That is the sacrifice of all costs, even at the sacrifice of life. It is not, as Miss Willard conspicuously demonstrated, that it is possible to preserve the sweetest and most lovable traits of womanly character while engaged in public work. Frances Willard the woman always overtopped Frances Willard the reformer and educator.

Pettiness is the peril of these material times. How many young women there are who have to-day not had a thought above dress and beaux! Trivial gossip, stereotyped phrases, and the inanities of fallen lives have been all that have greatly drained their great souls. To all such comes a full-orbed life like Frances Willard's, bidding women to live for great goals worthy of them; and in a manner that is true to woman's highest nature. There is a great manner waiting for every young woman willing to pay the price of achievement.

Ten years ago Frances Willard quitted the life beautiful below for the life more beautiful above. Yet she still lives in the extraordinary victories which the cause of temperance is achieving all over the land. She will be the first to say:

What matter, I or they?
Mine or another's life?
So the right word be said
And life the sweeter made."

It was as God's servant that Frances Willard became one of the world's mistresses.

Professionalism is a danger ever lurking about the feet of the person who works in the public eye. When one must be ever presenting the same truths to new audiences it is not always easy to feel them with the vividness and freshness which accompanied their first experience. Politicians, preachers, reformers, lecturers, and teachers, all feel the insidious temptation to say more than they actually feel at the time. From this defect Frances Willard was singularly free. She felt profoundly the burden of her message. I was reminded of the prophet who said: "I was weary before I last heard her speak. It was before a great Christian Endeavor convention, and those nearest Miss Willard could see the glistering tears chasing each other down her beautiful face, as she pleaded elo-

quently with the young people. Those tears were the seal of genuineness to her message.

Religion and reform, so frequently endangered by unlettered zeal, blind bigotry, and cheap charity, ever need the service of the highest talents, most carefully cultivated. Miss Willard wielded the weapons of a well-furnished intellectual armory. And she herself was adorned with the graces of thorough culture. Her winsomeness was in itself a weapon. As a multitude of young persons dwell on her work and character, in uncounted Christian Endeavor prayer-meetings, it is to be hoped that many of the most talented of them will hear the summons to serve their time and their Lord with the best powers they possess or can develop.

NEWS AND NOTES.

The Southern Presbyterian Church for the year just ending gave \$112,000 for foreign missions, an increase of \$13,000 over the year before. This is double the amount given four years ago. Last year's gain was \$88,000, probably due to the Laymen's Missionary Movement. A significant fact in connection with these figures is the statement that the number of candidates for the ministry has increased from 375 to 442.

Something like a Coptic revival is reported for Egypt. The Copts are the purest Egyptian stock, and they are one of the early Christian churches, although by the Western churches their doctrine is regarded as seriously corrupted. Now they have four religious and four other periodicals that are working for the reform of the church.

The Auckland (New Zealand) Anglicans invited the representatives of other denominations to meet with them for prayer and study and discussion upon the subject of ultimate union of the churches. The immediate result was that all the Christians in Auckland have united in a Christian Unity Society.

It has been frequently charged that Rev. R. Campbell, pastor of City Temple, London, whose "new theology" has created such a stir, is not supported by the members of that historic church. Recently the congregation was called together on Wednesday night, and the 800 members present voted unanimously in confidence in Mr. Campbell and his views.

Rev. C. F. Aked, pastor of the Fifth Avenue Baptist Church, of New York, says that while he believes in immersion, he does not think it is of enough importance to justify the maintenance of a separate denomination on that distinctive practice alone.

During the past forty years the churches of Sweden have increased their foreign missions gifts by \$1,000,000. The King of Sweden has been active in this movement.

The National Free Church Council of Great Britain, like the American Federation of Churches, which met in Philadelphia last summer, has refused to admit Unitarians into its membership, and has put the word "Evangelical" into its name. Prof. George Albert Coe, of Northwestern University, formerly president of the Religious Education Association, has become professor of practical theology at Union Theological Seminary, New York. Prof. Coe is himself a Methodist.

The veteran Baptist missionary to China, Rev. Dr. William Ashmore, died recently in Toledo, Ohio. He was half a century on the foreign field.

The Disciples of Christ will hold their centennial celebration in Pittsburgh next October.

SEVEN SENTENCE SERMONS.

The happiness of your life depends upon the quality of your thoughts.—Marcus Aurelius.
Doubt is often faith in the making.—W. J. Dawson.

All who joy would win,
Must share it.
Happiness was born a twin.—Byron.

Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.—George L. Merriam.

Adapt thyself to the things with which thy lot has been cast; and the men among whom thou hast received thy portion. Live them, but do it truly.—Marcus Aurelius.

My life is a brief, brief thing,
But while I stay,
I'll make it a little space,
To brighter and better the place.—Anon.

There is no use in arguing with the inevitable; the only argument with an inevitable is to put on your overcoat.—Charles Wagner.

EPISCOPAL CHURCH NEWS

Bishop Harding's appointments for the month of June begin with an ordination on Trinity Sunday, which, properly enough, will be held at Trinity Church, of which the venerable Archdeacon Williams is rector. There are two candidates, one Rev. Clarence Whitmore, who has been serving as lay reader in Trinity parish and who is to have charge after the ordination of St. Agnes' Chapel, in that parish, and the other Rev. A. S. Wright, who is in charge of the colored work in connection with St. John's Church, Georgetown.

Prof. Hayes, who was formerly connected with the Church of the Good Shepherd and who is now in New York, comes here for the purpose of preaching the sermon.

The Bishop's other stated appointments and visitations for the month of June are as follows: Wednesday, June 9, St. Peter's Church, Poolesville; Thursday, June 10, Christ Church, Barnsville; Friday, June 11, St. John's Church, Olney; Sunday, June 13, St. Bartholomew's Church; Monday, June 14, Unity Chapel, Unity; Tuesday, June 15, St. Luke's Church, Brighton; Wednesday, June 16, conference with all Montgomery County clergy, at Rockville; Thursday, June 17, Holy Trinity, Collington; Friday, June 18, St. George's Church, Gaithersburg; Saturday, June 19, St. Barnabas' Church, Leesdale; Monday, June 21, St. Barnabas' Church, Halls Station; Tuesday, June 22, conference with Prince George County clergy, at Upper Marlboro; Wednesday, June 23, Trinity Church, Upper Marlboro; Thursday, June 24, Church of the Atonement, St. Thomas' parish; Friday, June 25, St. Simon's Chapel, St. Thomas' parish; Sunday, June 27, St. Thomas' Church, St. Thomas' parish; Monday, June 28, St. Philip's Church, Woodville; Tuesday, June 29, St. Paul's Church; Wednesday, June 30, St. Mary's Chapel, Woodville.

Following close upon the announcement that a generous Jewman had donated land and money for the building of the new St. Monica's Chapel at South Capitol and L streets southwest, arrangements were made for the breaking of ground on Monday afternoon, May 31, at 5 o'clock. The clergy of the city were invited to take part in the same, and arrangements were made for their vesting in the social settlement house adjoining the site of the new chapel.

The Right Rev. Bishop Harding officiated. The Rev. J. C. Van Loo is vicar of the chapel.

The clergy of the Diocese of Washington, having been part of the old Diocese of Maryland, have the privilege of membership in the corporation for the relief of the widows and children of the clergy of the Protestant Episcopal Church in Maryland. Many of them are, therefore, members, and as such have just received the annual report of the corporation. It appears to be in quite a flourishing condition, reporting a balance on hand of nearly \$15,000 out of the total income of \$18,000. The surplus of the corporation is \$300,000.

One member, the Rev. W. T. Cox, who has been transferred to Philadelphia, has withdrawn from membership. Two members have died during the year. Rev. W. W. Kimball and Rev. Alex. C. Haverstick.

The Rev. Peregrine Wroth, rector of the Church of the Messiah, is agent of the corporation and Arthur Boehm is treasurer.

On Decoration Day various churches took advantage of the holiday. St. Margaret's, this city, had a Sunday school excursion to Great Falls.

The ladies of Epiphany Church, Forestville, held their annual sale on the church lawn on the day.

On Thursday last the committee appointed for the purpose signed the contract on behalf of the rector and vestry of St. Thomas' Church for a new organ which Mr. E. C. Hagerman, of Maryland, will likely be raised by January 1, 1910.

The standing committee of the diocese of Washington met last week and organized, electing the Rev. Randolph H. McKim as its president and Archdeacon Williams as its secretary. A new member of the committee, who has not heretofore served upon it, is the Rev. Charles E. Buck, rector of St. Paul's parish, Rock Creek.

can Church. A good many scenes in church history will be represented, among them "The consecration of Parker," "Dunstan and the monks," "Execution of Archbishop Laud," "The death of St. Peter's return and martyrdom," "Suppression of the monasteries," and "Pilgrimage of grace." In some of the scenes more than 300 persons will take part.

The rector of St. Paul's Church, Rev. Robert Talbot, is now in his old parish at Kansas City, Mo., he having gone to Missouri to attend the graduating exercises of his son and to preach the baccalaureate sermon. He returns to Washington next week, accompanied by his son. During his absence Dr. Pettis, of St. Andrew's Church, has been conducting services. To-morrow, however, Rev. J. R. Ricknell officiates, both morning and evening. Both Dr. Pettis and Mr. Ricknell are connected with St. Andrew's parish.

Mrs. F. E. McManus, wife of the rector of Trinity Church, Upper Marlboro, Prince George County, gave a luncheon at her home on Tuesday last in honor of her sister, Mrs. Cary McVane, of Youngstown, Ohio. Those present were Mrs. L. A. Griffith, Mrs. A. T. Brooke, Mrs. William R. Clagett, Mrs. E. L. Brunn, Mrs. W. R. Smith, Mrs. Mary E. Wilson, and Miss Minnie E. Chew.

Invitations are out for the consecration of the Rev. Benjamin Brewster as Bishop-elect of Western Colorado. The consecration is to take place on Thursday, June 17, in St. Mark's Cathedral, Salt Lake City. The presiding bishop will be the Most Rev. Charles D. McVane, assisted by the Bishops of California and Connecticut. The latter will also be the preacher. The Bishops of Salina and Utah are to be the presenters. The formal will take place in the procession of Washington, before Bishop Harding was elected and received quite a substantial number of votes.

Mr. Brewster is a brother of the Bishop of Connecticut, who, as such, takes a prominent part in the services.

On Wednesday, Bishop Gallor, of Tennessee, delivered the commencement address in St. Alban's Church to the students of the National Cathedral School. The bishop is considered one of the most eloquent orators in the Episcopal Church. His address was a study in the "True principles of education," fully sustained his reputation. Several of the clergy were present, among them Bishop Harding, Canon Austin Chaplains Brown and Pierce, and Canon Cantrill and Ames, with others.

The diocese of Central Pennsylvania has ratified its previous action as to change of name, and will henceforth be known as the diocese of Bethlehem, the first time in history that a diocese has been named after the birthplace of our Lord.

Ever since the division in 1904 (which resulted in the erection of the diocese of Harrisburg) the diocese of Central Pennsylvania has been in a state of confusion. It has been entirely in Eastern Pennsylvania and has appeared increasingly misleading and inappropriate.

The Bishop of Arkansas, Bishop William M. Brown, has sent his last council address to some of the clergy in the city. The address is on "Great problems, local and general, and how to solve them."

The most interesting part is a reply that must be made to the Protestants against Canon XIX, if the Episcopal Church is to take an important part in the unification of Christendom.

The Rev. Hobart Smith, archdeacon of Washington, reports that the \$100,000 episcopal endowment fund for the diocese of Maryland will likely be raised by January 1, 1910.

The Rev. Dr. McKim sailed last week for Europe, to be gone until the first of September. In the interim the Rev. G. Frederick Peter, senior curate of Epiphany parish, is in charge.

Archdeacon Williams, who is leaving for Richmond Springs, N. Y., for the summer with a view to taking the lengthy rest which his physician tells him he needs, is feeling much better for the rest that he has been having. The summer is in charge for the present of the Rev. S. B. Pond, Archdeacon Williams, however, will present to-morrow the Revs. Clarence Williams and A. S. Wright for ordination.

To May 1 five of the missionary districts, Alaska, Eastern Oregon, Honolulu, South Dakota, and Tokyo, but none of the dioceses, had sent in the amount

asked for from them under the apportionment plan of the Domestic and Foreign Missions Society. From the church as a whole, from parish offerings as such, and from individual contributions, there is a decrease in the receipts under this plan, as compared with May 1 a year ago, amounting to \$761.10. It must also be remembered that the large increase of the last seven years, say \$241,237.77, has so far been practically maintained. Still it is true that the increase has not been nearly sufficient to keep pace with the rapidly growing requirements of the work in the various fields, both domestic and foreign.

Under the apportionment plan it is contemplated that all church people will make offerings of a proportion of the cost of the general missionary work; indeed, that they will claim it as a privilege, in order that the work may be properly supported.

To May 1 there was, as compared with that date last year, an increase in offerings from the Woman's Auxiliary, and for the same number of days after Easter a decrease from Sunday schools, but the net increase since September 1, over a year ago, from all sources may be said to have been \$7,740.95, as against an increase to April 1 of \$23,537.61.

CATHOLIC CHURCH NOTES.

The directors of the Apostolic Mission House have about completed arrangements for the congress of missionaries, which will take place Wednesday, Thursday, and Friday of next week, in the Aula Maxima, McMahon Hall, Catholic University. At the first session, on Wednesday evening, at 7:30 o'clock, the presiding officer will be elected. Thursday and Friday sessions will be held from 9 to 10 o'clock in the morning and from 3 to 6 o'clock in the afternoon, and the closing exercises of the congress will take place Friday evening at 7:30 o'clock.

The meetings promise to be unusually interesting on account of the personnel of the congress. Most of the religious orders will send official representatives, among them Rev. M. J. Boorman, S. J., of Chicago, who will represent the Jesuits; Father Scanziani, provincial of the Passionists, and Rev. W. K. Likly, of the Lazarists; Rev. Father Burke, C. S. P., editor of the Catholic World, and Rev. John E. Burke, president of the Bureau of Negro Missions. Rev. Francis Kelly, president of the Catholic Extension Society, will read a paper on his special work, and Right Rev. Mgr. Aloysius Pozzi, who is in charge of the Italian missions in the diocese of Trent, will be the official representative of Bishop MacFarland, of Trenton. He will present a paper on the handling of the Italian emigrant situation. Other papers will be read on "The chapel car as a missionary," "Church extension and mission work," "Opportunities in Canada," "Literature at church doors," "The diocesan bands and their special work," "Convert making, instructing and their preservation," "Mission among the Indians," "Some avenues of missionary activity," "The leakage, its cause and remedy," "To develop the missionary spirit in seminaries," "Evangelizing the negro," "Vocations in the life of the missionary," "Mission among the young people in the South," "The Catholic young man at secular universities," "A central missionary college," "The field of far and instant demands," and "Pushing missionary machinery to its highest efficiency."

A novena in honor of St. Anthony began Thursday at St. Anthony's Church, Brookland, D. C. Prayers of the Novena are recited each morning after the mass, and special services were held last night in conjunction with the Sacred Heart devotions, and will be held to-morrow evening at 7:30 o'clock, Thursday afternoon at 3 o'clock, and Thursday and Friday evenings at 7:30 o'clock. Sunday, June 13, will mark the celebration of the patronal feast of the church, as well as the feast of Corpus Christi. There will be a solemn high mass, sung by the pastor, Rev. Edward Southgate, assisted by priests from the College of the Immaculate Conception. The choir of seminarians from the Dominican House of Studies will also furnish the music of the mass, which will be strictly Gregorian. In the afternoon there will be an outdoor procession, in which the children of the parish, members of the Sodality and Holy Name Society, will take part. The procession will start from the church and will march to the Benedictine Convent, where benediction will be given. Returning to the church, there will be a sermon by Rev. David Williams, pastor of the church, and a prayer service by Rev. St. Stephen's Church, and the services will close with Solemn Benediction of the Blessed Sacrament, with Rev. P. Conroy, assistant pastor of St. Martin's Church, as celebrant. Father Southgate will also be assisted by several of the local clergy.

At St. Martin's Church the closing exercises of the Sunday school will take place to-morrow afternoon at 2 o'clock. The Sisters of Notre Dame, from Trinity College, have charge of the Sunday school, and have arranged a regular graded course for the pupils, similar to that in use in day schools. This year there are eight pupils, four boys and four girls, who have completed the prescribed course and who will receive diplomas. The girl graduates are Emily Hailigan, daughter of P. J. Hailigan, editor of the Hibernian; Dorothy Beall, Marie Brennan, and Bessie Brennan. The boys, who will receive diplomas are Thomas O'Connell, Charles Sifert, Carlisle Sloecker, and Elias Purdy. Gold medals will also be presented to the pupils who have won the degree of this year's First Communion. To-morrow the children of the parish will receive communion in a body at the 8:30 o'clock mass.

The newly organized baseball team of the Church of the Nativity, Brightwood, will play its initial game against the team from St. John's College Wednesday afternoon, June 3, at the baseball grounds at Brightwood.

Solemn high mass will be sung at St. Patrick's Church to-morrow by Rev. William J. Carroll, with sermon by Rev. Thomas E. McGuigan. At 4:30 o'clock in the afternoon a number of children who recently made their first communion— from 50 to 100—will be received into the Junior Sodality, the Children of Mary. Rev. William T. Russell, D. D., will preach the sermon, which will be followed by Benediction of the Blessed Sacrament. The meetings of the League of the Good Shepherd will be discontinued during the summer. The final service for the season was held last Sunday night, and following the service a meeting of the members was called in Carroll Hall for a review of the work of the organization and the election of officers for the ensuing year. About 600 members were present, and Judge William H. De Lacy, of the Juvenile Court, was re-elected president, and Representative E. Russell, of Louisiana, vice president. Rev. Dr. Russell, the founder of the league; Judge De Lacy, and Representative Russell made addresses, and vocal and instrumental music was furnished by the church choir.

There will be no vesper service during June and July, but benediction will be given at 7:30 o'clock Sunday evenings. The Novena to the Sacred Heart will begin June 9 at 7:30 o'clock. There will be special prayers and Benediction of the Blessed Sacrament each evening at the same hour until June 18, the feast of the Sacred Heart. Holy Mass, which has been observed during the winter from

CHURCH SERVICES TO-MORROW IN WASHINGTON AND ITS VICINITY.

Notices for these columns should reach The Herald office by 9 p. m. Friday.

EPISCOPAL.

ST. THOMAS'.
New Dupont Circle.
Services, 8 a. m., 11 a. m., and 5 p. m.
8:30 a. m.—Holy Communion and sermon by C. Ernest Smith, D. D., D. C. L., "The account of election in first chapter of Genesis in relation to theology and science."
8:30 p. m.—Evening prayer and sermon by Rev. Canon Austin; concluding sermon of series on "Prayer."

EPHRAIM CHURCH, G. St., bet. 12th and 14th.
Rev. H. B. Mott, D. D., rector. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m.

TRINITY CHURCH, 34 and G Sts. n.w. Rev. J. H. Mott, D. D., rector. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m. Holy Communion, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

CHURCH OF THE ASCENSION, Mass. ave. and 12th St. n.w. Rev. J. H. Mott, D. D., rector. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m. Holy Communion, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

ST. MARK'S CHURCH, 34 and A Sts. n.w. Rev. W. L. De Vries, Ph. D., and Rev. R. A. Curtis, rector. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m. Holy Communion, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

ST. JAMES' CHURCH, 8th, near O St. n.e. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m. Holy Communion, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

CHURCH OF THE GOOD SHEPHERD, 6th and 1st Sts. n.e. Rev. G. S. Abbott and W. N. Plummer, clergy. Holy Communion, 7:30 a. m. Holy Communion, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

ST. PAUL'S CHURCH, 24 St., near Washington Circle. Rev. Robert Talbot, rector. Edgar Priest, organist and choirmaster. Holy Communion, 7:30 a. m. Sunday school, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

PEOPLES OPEN-AIR EVENING, ON CATHEDRAL GROUNDS, Mount St. Mary's, 4 p. m. June 6. Special preacher, Rev. Henry A. Brown, chaplain U. S. A. Vested choir, led by detachment of the United States Marine Band. Take Ten-nishaven cars.

PRESBYTERIAN.

CHURCH OF THE COVENANT.
Connecticut ave. N. and 26th Sts. n.w. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

THE COVENANT TEMPLE, 18th and Monroe Sts. n.w. Services, 8 a. m., 11 a. m., and 8 p. m. Sunday school, 9:30 a. m. Morning prayer, 11 o'clock, to the diocese and priesthood; sermon by Rev. Charles H. Hayes, of the General Theological Seminary, 8 evening prayer and sermon. All welcome to all services.

NEW YORK AVE. PRESBYTERIAN CHURCH, New York ave. N. and 13th Sts. n.w. Dr. Wallace Radcliffe, rector. 11 a. m. Children's Day. 8 p. m. Christian Endeavor service. 8:30 a. m. Bible school, 9:30 a. m. Adult classes, 10 a. m. Christian Endeavor society.

FIRST THE SINGER'S CHURCH, John Marshall St. n